10.

THE Deplorable State AND CONDITION Of the POOR French Protestants COMMISERATED,

And humbly Represented to all

Princes and People

Of the TRUE

Reformed Church;

With Reasons for a

Protestant League.

LONDON:

Printed for *Richard Janeway* in *Queens-Head-Alley* in *Pater-Noster-Row*, MDCLXXXI.

[illegible]

The Deplorable State and Condition of the Poor French Protestants *Commiserated*, &c.

NO sooner have these *Popish Hornets*, their *Priests*, been Expel'd and Fired out of any *Kingdom* or *Country*, but like the fallen Angels, They use all means and endeavours to recover again their lost *Dominions*; and accordingly leave no expedient unattempted, whereby they might draw over the most Powerful Princes to their Party: With the *Emperour*, the King of *Spain*, and others of weak *Judgments*, they make a *Religious* account only, and the Promotion of the *Catholick Cause*, to be a sufficient ground for their assistance, or at least to prevent their interruption of those more Vigorous Princes, who help to carry on their Designs: With the *French King*, and others of more refined Politicks, abandoning all motives of Religion, they use the Perswasives of some temporal Interest, engaging to assist him in the Design of his Universal Monarchy, if he will as mutually promote their Universal *Hierarchy* and the extirpation of *Heresie*; Thus, as the *Jesuits* have given him many Tastes of their services in a Politick way: So now they think it high time that his most *Christian Majesty* should present them with some Testimony of his Zeal for the *Church* service: And as in order to his Universal Monarchy, they have divided the *English* with *Plots*, bred *Jealousies* between the *States* and *Prince* of *Orange*, by the *Lovaisten Faction*, exasperated and divided the *Emperour* and *Princes* of the *Empire* one against another, and *Betrayed* the *Counsels* of all other *Courts* to the *French*; So now in requital for all these Eminent *State-services*, His *Majesty* (though Impartial to all *Religions* in His Judgement) yet on a Politick score, hath thus begun the Extirpation of *Heresie*, by this Barbarous Invasion of the Lives of some, but Fortunes and Children of all his most Loyal (though *Protestant*) Subjects. From hence it more plainly appears, that the *Plot* for Introducing *Popery* into *England*, was but one small part of their Designs, who undoubtedly intended an Universal Extirpation of the *Protestant Religion* out of all parts of the World: Wherefore this is the time that all *Protestant Princes* and *States* ought Firmly and Unanimously to *League* and *Confederate* with the same zeal against the *Papists* and their *false Religion*, as They do against the *Protestants* and the true *Worship of God*; Whereto we are oblig'd, both by the Law of *God*, Law of *Nature*, and Law of *Nations*; as appears by many *Presidents*, as well *Sacred* as *Prophane*, which I shall here produce in behalf of these distressed and miserable People, who by this *Jesuitical Hector* of *France*, are reduced even to the extremity of *Want* and *Misery*, expecting every hour in the Night to be *Allarm'd* with another St. *Bartholomew's Massacre*; who like *Herod Butchering* the *Innocents*, may serve to *Warn all other* Protestant Subjects *what quarter they are like to meet with under a* Popish King.

There are many *Princes*, who hoping to advance their own ends, and encroach on others Rights, will rightly embrace the part of the afflicted, and proclaim the Lawfulness of it; but the hope of gain is the certain and only aim of their proceedings: Thus the *Romans*, *Alexander* the *great*, and divers others, pretending to suppress *Tyrants*, have oftentimes enlarged their own *Territories*. It is not long since *Henry* the

the ſecond of *France* made *Wars* upon the *Emperour Charles* the firſt, under Colour of defending and delivering the *Proteſtant Princes*: As alſo *Henry* the eighth *King* of *England*, was in like manner ready to aſſiſt the *Germans*, if the *Emperour Charles* ſhould moleſt them. But if there be ſome appearance of Danger, and little expectance of Profit, then it is that moſt Princes diſpute the Lawfulneſs of the Action. And as the former cover their Ambition and Avarice with the evil of *Charity* and *Piety*: So on the contrary, do the others call their fear and Cowardiſe, Integrity and Juſtice. Therefore without leaning either to the one ſide or the other, let us Impartially examine thoſe rules in ſuch caſes which *Piety* and *Juſtice* trace us out in matter of *Religion*.

Firſt, All accord in this, *That there is one only Church, whereof* Jeſus Chriſt *is the Head*; the members whereof are ſo united and conjoyned together, that if the leaſt of them be offended or wronged, they all participate both in Harm and Sorrow, as throughout the *Holy Scripture* plainly appears. Wherefore the *Church* is compared to a *Body*: Now it many tims happens that the *Body* is not only overthrown by a Wound in the Arm, or Thigh, but alſo ſometimes endanger'd and killed even by a ſmall hurt in the little Finger; Vainly therefore doth any Man boaſt of the ſafe cuſtody of his *Body*, if he ſuffers that to be Diſmembred and Pulled in pieces, which he might have preſerved whole and entire. The *Church* alſo is compared to an *Edifice*: on which ſide ſoever the Building is undermined, it often happens that the whole tumbles down; and on what Raſter or piece of Timber ſoever the Flame takes hold, it endangers the whole Houſe of Burning; He muſt needs be therefore very ridiculous, who ſhould deſer to quench the Fire which had ſeized on his Houſe-top, becauſe he dwells moſt in the Celler. Again, the *Church* is reſembled to a *Ship*, which as it Sails together, ſo doth it Sink together: inſomuch that in a tempeſt, thoſe who be in the *Fore-caſtle*, or in the *Keel*, are no more ſecure, then thoſe who remain at the *Stearn* or on the *Lower Deck*; they both venture in one Bottom. This being granted, queſtionleſs, whoſoever hath not a fellow-feeling in Commiſerating the Trouble, Danger, and Diſtreſs of the *Church*, is no Member of that *Body*, nor *Domeſtick* in the *Family* of *Jeſus Chriſt*, nor hath any place in the *Ark* of the *Covenant* of *Grace*. He who hath any ſenſe of *Religion* in his heart, ought no more to doubt, whether he be obliged to aid the afflicted *Members* of the *Church*, than whether he would be aſſiſting to himſelf in the like diſtreſs: for the Union of the *Church* Unites us all into one *Body*, and therefore every one in his calling muſt be ready to aſſiſt the Needy.

Now as this *Church* is one, ſo is ſhe recommended and given in charge to all *Chriſtian Princes* in general, and to every one of them in particular: for in as much as it was dangerous to leave the care to one alone, and the Unity of it would not by any means permit that ſhe ſhould be divided into pieces, and every portion aſſigned unto one particular: God hath Committed it all entire to particulars, and all the parts of it to all in general, not only to preſerve and defend it, but alſo to amplifie and increaſe it as much as might be: inſomuch, that if a *Prince* who hath undertaken the care of a portion of the *Church*, (as that of *Germany*, and *Holland*,) doth notwithſtaning neglect and forſake another part that is oppreſſed, and which he might ſuccour; He doubtleſs abandons the *Church*, *Chriſt* having but one only *Spouſe*, which the *Prince* is ſo bound to preſerve and defend, that ſhe be not violated or corrupted in any part, if it be poſſible. And in the ſame manner as every private

Perſon

Perſon is bound by his *Humble* and *Ardent Prayers to God*, to deſire the *Reſtoring of the Church*: So likewiſe are the *Magiſtrates* tyed diligently to procure the ſame with the utmoſt of that *Power* and *Means* which *God* hath put into their Hands. Now it were ridiculous and worthy of Puniſhment in the *Church-wardens*, who had care only of ſome ſmall part of the *Church*, and ſuffer'd all the reſt to be ſpoil'd with Rain and Water: In like manner, all *Chriſtian Kings* when they receive the *Sword* on the day of their *Coronation*, ſolemnly *Swear*, *to maintain the Univerſal Church*, and the *Ceremony* then uſed doth fully expreſs it; for holding the *Sword* in their hands, they turning to the *Eaſt*, *Weſt*, *North*, and *South*, *Brandiſh* it, to the end that it may be known, that no part of the *World* is excepted. And that this was accordingly the Practice of *Ancient Princes*, we have their Examples to inſtruct us.

In the time of *Ezechias* King of *Juda*, the Kingdom of *Iſrael* had been a long time before in Subjection to the *Aſſyrians*, to wit, ever ſince the King *Oſea*'s time; And therefore if the *Church* of *Juda* only, and not the whole *Univerſal Church* had been committed to the Cuſtody of *Ezechias*: and if in the preſervation of the *Church* the ſame courſe were to be held, as in the dividing of Lands, or impoſing of *Tributes*, then queſtionleſs *Ezechias* would have contained himſelf within his own Limits, eſpecially when the *Exborbitant Power* of the *Aſſyrians* Lorded it every where. Now we read that he ſent expreſs Meſſengers throughout *Iſrael*, to wit, to the Subjects of the King of *Aſſyria*, to invite them to come to *Jeruſalem* to celebrate the *Paſchal Feaſt*: and moreover he aſſiſted the faithful *Iſraelites* of the *Tribes* of *Ephraim* and *Manaſſes*, and others the Subjects of the *Aſſyrians*, to ruin the *High Places* which were in their *Quarters*. 2 Chro. 30.

We read alſo that the good *King Joſias* expell'd *Idolatry*, not only out of his own Kingdom, but alſo even out of the Kingdom of *Iſrael*, which was then wholly in ſubjection to the *King* of *Aſſyria*. And no wonder is it, for where the *Glory* of *God* and Kingdom of *Chriſt* are in queſtion, certainly no Bounds or Limits ſhould there confine the zeal and fervent Affection of *Pious* and *Godly Princes*. Though the Oppoſition be great, and power of the Oppoſers greater, yet the more they fear *God*, the leſs will they fear Men. Theſe generous Examples of the aforeſaid *Godly Princes* have ſince been imitated by ſundry *Chriſtian Kings*, by whoſe means the *Church* (which was heretofore reſtrain'd within the narrow Limits of *Paleſtine*,) hath ſince been dilated throughout moſt part of the Univerſe. *Conſtantine* and *Licinius* Govern'd the *Empire* together, one in the *Eaſt*, the other in the *Weſt*, they were *Aſſociates* of equal Power and Authority; Nevertheleſs, for as much as *Licinius* doth every where *Baniſh*, *Torment*, and put to *Death* the *Chriſtians* under pretence of *Religion*: *Conſtantine* makes *War* againſt him, and by force compels him to give free *Toleration* of *Religion* to the *Chriſtians*; and becauſe afterwards he broke his Faith, and relapſed into his former *Cruelties* againſt them: *Conſtantine* cauſed him to be *Apprehended* and put to *Death* in the *City* of *Theſſalonica*. Which *Pious* Action of this *Emperours* was with ſo great an *Applauſe Celebrated* by the *Divines* of thoſe times, that they ſuppoſe that ſaying of *Iſaiah* to be meant by him, *that Kings ſhould be Paſtors and Nurſing Fathers of the Church*. Again, after *Conſtantines Death*, the *Roman Empire* was divided equally between his Sons, without any Priority or Advantage one more than the other. *Conſtance* the Younger favour'd the *Orthordox Chriſtians*, and *Conſtantius* the Elder enclined to the *Arrians*; for which reaſon he Baniſhed the Learned *Athanaſius* from *Alexandria*, as being the greateſt profeſſed Adverſary of the *Arrians*. Here, if any Conſideration in matter of *Conſcience* were abſolutely requi- 2 Kin. 22. 2 Chro. 22. and 35.

 ſite,

ſiet, it would certainly be amongſt Brethren. But nevertheleſs, *Conſtance* threatens to wage *War* on his Brother, if he reſtore not *Athanaſius*; and had undoubtedly performed it, if *Conſtantius* had not readily Complied with his deſire. Now, if he proceeded ſo far for the *Reſtauration* of one ſingle *Biſhop*: had there not been much more reaſon for him to have aſſiſted a great part of the People, if they ſhould have implored his Aid againſt the *Tyranny* of *Wicked Princes*, who refuſe them to exerciſe the only *True Worſhip of God*? In like manner, at the Perſwaſion of *Atticus* the *Biſhop*, *Theodoſius* made *War* upon *Coſroes King* of *Perſia*, to force him to deliver the *Chriſtians* of his Kingdom from *Perſecution*, although they were but particular and private Perſons: which certainly thoſe moſt *Juſt Princes*, who inſtituted ſo many *worthy Laws*, and had ſo great a regard to *Juſtice*, would never have done, if by ſo doing they had conceived any thing were *Uſurped* on another Mans right, or the *Law* of *Nations violated*. But to what end were ſo many *Expeditions* undertaken by *Chriſtian Princes*, into the *Holy Land* againſt the *Sarracens*? Wherefore were demanded and raiſed ſo many of thoſe *Saladine Tenths*? To what purpoſe were ſo many *Confederacies* made, and *Croyſadoes* Proclaimed againſt the *Turks*, if it were not lawful for *Chriſtian Princes*, yea thoſe fartheſt remote, to deliver the *Church of God* from the *Oppreſſion* of *Tyrants*, and to free *Captive Chriſtians* from under the *Yoke of Bondage*? What were the Motives that led them to thoſe *Wars*? And what were the Reaſons that urged them to undergo thoſe *Dangers*, but only their care of the *Church Union*? *Chriſt* Summoned every Man from all parts to undertake the defence thereof. All Men are bound to repel *Common dangers*, with a *joynt* and *Common Oppoſition*: which hath a *natural Conſent* and *Relation* with what we now treat of: For if this were lawful in them againſt *Mahomet*, and not only lawful, but that the backward and Negligent were ever made liable to all *Infamous contempts*, and the forward *Undertakers* always *recompenced* with all *Honourable reſpect* and *reward*, according to the merit of their *Vertues*: Wherefore not now againſt the *Enemy* to *Peace* and *Righteouſneſs*? If it be a lawful *War* to *fight* againſt the *Greeks*, when they *Aſſail* our *Troy*; wherefore is it unlawful to purſue and prevent that *Incendiary Lewis* the *Fourteenth*, who hath ſet all the *European World* in a *Flame*, for no other reaſon but *pour ſa Gloire*? Do we pray *God* to abate a *Peſtilence*, and to take away a *Famine*? why ſhould we not in the ſame manner Pray againſt that *Prince* who is ſent inſtead of both; Who hath *deſtroyed* more Men than either the one or the other, nay then both together? And why may we not as well flie to our *Force* and *Arms* for the one, as to our *Drugs* and *Phyſick* for the other? Finally, If it hath been eſteem'd an *Heroical Act*, to deliver *Chriſtians* from *Corporal Jervitude*, (for the *Turks* compel none in point of *Religion*,) why is it not a thing much more noble, to *Infranchiſe* and ſet at *Liberty* theſe *diſtreſſed* and *vertuous Freneh Proteſtants*, from the *Chains* and *Tyranny* of *Popery*; which as it is moſt *Foppiſh* in its *Doctrine*, ſo is it moſt *Bloudy* in its *Tenents*.

Sozom. lib. 7. Ch. 18.

Now theſe examples of ſo many *Religious Princes*, might well have the directive power of Law. Nevertheleſs, let us hear what *God* himſelf Pronounces in many places of his Word, by the Mouth of his *Prophets*, againſt thoſe who advance not the *Building up* of his *Church*, or who make no reckoning of her afflictions. The *Gadites*, the *Rubenites*, and half Tribe of *Manaſſes*, deſire of *Moſes*, That he would allot them their Portion on the other ſide of *Jordan*. *Moſes* grants their requeſt, but with this *Proviſo* and *Condition*: That they ſhould not only aſſiſt their other *Brethren* the *Iſraelites* to *Conquer* the Land of *Canaan*, but alſo that they ſhould March the firſt, and ſerve as *Vant-guard* to the reſt,

Numb. 32, Joſh. 4. 12. Deu. 3. 20.

reſt, becauſe they had their Portions firſt ſet them forth; And if they fail to perform this duty, he with an *Anathema*, deſtines them to Deſtruction, and compares them to thoſe who were adjudged *Rebels* at *Cadizbarnea*. *And what?* (ſaid he,) *Your Brethren Fight, and you in the mean while reſt quiet at home? No, on the contrary, You alſo ſhall paſs* Jordan, *and not return into your Houſes, before the Lord hath firſt driven his Enemies out from before his face, and given place to your Brethren as well as you, then ſhall you be Innocent before the Lord and his People* Iſrael. By this he ſhews, that thoſe whom *God* firſt bleſſed with ſo great a benefit, if they help not their Brethren, and make not themſelves ſharers in their Travels, Companions in their Labours, and Leaders in their Dangers, muſt queſtionleſs expect an heavy Judgment to fall upon them.

Likewiſe, when under the Conduct of *Debora*, the *Nephtalites* and *Zabulonites* took Arms againſt the *Tyrant Jabin*: and that in the mean while the *Rubenites* who ſhould have been firſt in the field, took their eaſe, and played on their Pipes, whilſt their Flocks and Herds fed at liberty: The *Gadites* held themſelves ſecure with the *Rampire* of the *River*: The *Danites* gloried in their Naval Force; And, to be brief, *Aſhur* was confident in the difficult Acceſs of their Mountains: Then the Spirt of the Lord ſpeaking by the *Propheteſs*, doth condemn them all in theſe terms, *Curſe ye Meroz*, (ſaid the *Angel* of the *Lord*,) *curſe ye bitterly the Inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty:* But bleſſed above Woman ſhall *Jael* the Wife of *Heber* the *Kenite* be, who though ſhe might have alledged her Husbands Alliance with the *Canaanites*, did notwithſtanding kill *Siſera* the *General* of the Enemies Army. And therefore *Uriah* ſpake Religiouſly and like a true *Patriarch* when he ſaid, *The Ark of the Lord, and* Iſrael, *and* Judah, *abide in Tents, and my Lord* Joab, *and the ſervants of my Lord are Encamped in the open Field; Shall I then go into my houſe, to Eat, Drink, and lie with my Wife? As thou liveſt, and as thy Soul liveth, I will not do this thing.* But on the contrary, impious and wicked were the *Princes* of *Iſrael*, who ſuppoſing themſelves ſecure by the *craggy Mountains* of *Samaria*, and ſtrong Fortifications of *Sion*, took liberty to loſe themſelves in *Luxurious Feaſts*, looſe delights, Drinking Delicious Wines, and Sleeping in *Perfumed Beds* of *Ivory*, in the mean time deſpiſing poor *Joſeph*, to wit, the *Lords Flock*, tormented, and miſerably vext on all ſides, not having any Compaſſion on their affliction. *The Lord God hath ſworn by himſelf, ſaith the Lord God of* Hoſts, *I abhor the Excellency of* Jacob, *and hate his Palaces: Therefore will I deliver up the City, with all that is therein; and thoſe that wallow thus in pleaſure, ſhall be the firſt that ſhall go into Captivity.* Wickedly therefore did thoſe *Ephraimites*, who inſtead of Congratulating and Applauding the famous Victories of *Gideon* and *Jeptha*, did envy and traduce them, whom notwithſtanding they had forſaken in dangers.

Judges 5.

Jud. 5. 23.

2Sa. 11. 11

Amos 6.

Jud. 8. 12.

As much may be ſaid of the *Iſraelites*, who ſeeing *David* overcome the difficulty of his Affairs, and remain a peaceable King, ſay aloud, *We are thy Fleſh and thy Bones*: But ſome years after, ſeeing him again Embroiled in Troubles, cryed out, *We have no part in* David, *neither have we Inheritance in the ſon of* Jeſſe. Let us rank alſo with theſe, all thoſe *Chriſtians* in Name only, who will *communicate* at the *Holy Table*, and yet refuſe to *Participate* of the *Cup* of *affliction* with their *Brethren*; who look for ſalvation in the *Church*, yet care not for the ſafety and preſervation of the ſaid *Church*, and the *Members* thereof; Briefly, who adore one and the ſame *God* the *Father*, acknowledge and avow themſelves of the ſame *Houſhold* of *Faith*, and profeſs to be one and the ſame *Body* in *Jeſus Chriſt*, and yet notwithſtanding, yield no ſuccour nor aſſiſtance to their *Saviour* afflicted in his *Members*. What revenge do you think will *God* inflict on ſuch Impiety? *Moſes* compares

2 Sam. 5. 2.

2 Sa. 20. 1.

pares those who abandon their *Brethren* to the *Rebels* of *Cadesbarnea*: Now
Numb. 32. none of those by the *Decree* of the *Almighty*, entered into the land of *Canaan*: Let not such then pretend to any interest in the *Heavenly Canaan*, who will not Succour *Christ* when he is *Crucified*, and suffering a thousand times a day in his *Members*, as it were begging their *Almes* from door to door. The *Son of God* with his own mouth condemns them to everlasting Fire, that *when he was hungry, gave him no Meat, when he was thirsty, gave him no Drink; when he was a stranger, Lodged him not; naked, and Cloathed him not; sick and in Prison, yet Visited him not.* Wherefore let those expect punishment without end, who lend a deaf Ear to the *Complaints* and *Groans* of our *Saviour Jesus Christ*, suffering all these things daily in his *Church*; Although otherwise they may appear both to themselves and others to be good Christians, yet shall their condition be much more Miserable then that of many *Infidels*: For why, were they only the *Jews*, or *Scribes* and *Pharisees* that persecuted *Christ*? or were they *Ethnicks* and *Turks* which thus persecute, torment, and Crucify him? No certainly, the *Jews* hold him an *Impostor*, the *Ethnicks* a *Malefactor*, the *Turks* an *Infidel*; Insomuch as if we consider the Intention of these Men, (as the censuring of all offenees ought to have principal Relation thereunto,) we cannot conclude that it is properly *Christ* that they *persecute* with such hatred, but rather some Criminal Person, whom in their opinion deserves this usage: Whereas they do truly and more properly persecute and Crucify afresh *Christ Jesus*, who professing to acknowledge him for the *Messias*, *God* and *Redeemer* of the *World*, do yet not withstanding fail to free him from *Persecution* and *Vexation* in his *Members*, when it is in their power to do it. Briefly, He who omits to deliver his *Neighbour* from the hands of the *Murderer*, when it is in his power to do it, is little less guilty of the *Murther* before *God*, then the *Murtherer* himself: *Qui non prohibet cum potest, Jubet.* Nay, I may say farther, that these *deserters* of their *Brethren* in their time of Danger and Distress, are more obnoxious and guilty, than the *Tyrants* themselves that Persecute them: for it is much more wicked and worthy of greater punishment to kill an honest Man that is Innocent and fearing *God*, (as these who consent with them in their Faith must of necessity know their true profession to be,) then to kill a Thief, Impostor, or Heretick; (as those who persecute the true *Christian Protestants* do commonly believe them to be,) It is a greater offence to strive with *God* then Man; Finally, it is a far greater Crime perfidiously to betray, then ignorantly to offend. The same may also be said of them who refuse to assist the true *Servants of God*, when oppressed by *Tyranny* for *Religion's sake*: We ought to love our Neighbours as our selves; and therefore an *Israelite* is not only bound to deliver an *Israelite* from the hands of *Thieves*, if it be in his power, but every *Stranger* also; yea, though unknown, if he will rightly discharge his duty: Neither let him dispute, whether it be lawful to defend another, who believes he may justly defend himself; for it is more just and generous (if we rightly consider it) to deliver from danger and outrage another than ones self; seeing that what is done for pure *Charity*, is more commendable and praise-worthy, then that which is done out of *self ends, desire of Revenge*, or any other *transport of Passion:* in revenging our own wrongs, we never keep a mean, whereas in other mens (though much greater) the most intemperate will easily observe moderation; Furthermore, the *Heathens* themselves may teach us what *Humane Society*, and what the *Law of Nature* requires of us in this case; when
Cicero. lib. 1. 3 Offic. *Cicero* sayes, *Natura ipsa præscribit, ut homo homini, &c. That Nature being the common Mother of Mankind prescribes and ordains, that every Man endeavours and procures the good of another whatsoever he be, only because he is a Man: Otherwise all bonds of Society, yea, and Mankind it self must needs go to ruin:* Therefore, as *Justice* is built on these two *Bases*, or *Pillars*; *first*, that none

be

be wronged; and *secondly*, that good be done to all if it be possible; So also are there two sorts of *Injustice*; the *first*, in those who offer injury to their *Neighbours*: And the Second, in those who when they have means to deliver the oppressed, do not withstanding suffer them to sink under the burthen of their wrongs; Peradventure you will say, I fear in aiding the one, I shall do wrong to the other: But he that lays his hand on his heart, will find it is somewhat else, and not Justice that withholds him from their assistance. For as *Cicero* in another place observes, *Either thou wilt not make the wrong doer thine Enemy, or not take pains, or not be at so much charge, or else negligence, sloth, or hindring of thine own occasions, or the crossing thy other designs, takes thee off from the defence of those, whom otherwise thou art bound to relieve. Now in saying thou only attendest thine own affairs, fearing to wrong another, thou fallest into another kind of injustice, for thou abandonest humane Society, in that thou wilt not afford any relief either of mind, body or goods, for the necessary Preservation thereof.* The *Heathen Philosophers* and *Politicians* have Written more divinely hereof, than many of our modern Christians. From hence also it proceeds, that the *Roman* Law ordains punishment to that Neighbour who will not deliver the Slave from the Outragious fury of his Master. Amongst the *Ægyptians*, if any man had seen another assaulted and distressed by *Thieves* and *Robbers*, and did not according to his power presently assist him, he was adjudged worthy of death, if at least he discovered or delivered not the Delinquents into the hands of the Magistrate: If he were remiss in performing this duty, for the first *Mulct*, he was to receive a certain number of blows on his Body, and to fast three days together. Likewise much upon the same reason is grounded that Law of this Nation, which amerces that Hundred where a Robbery or Murder is committed, and no care taken to apprehend the Offenders. Now, if the Neighbour be so firmly obliged (even by *Heathen Laws*) to succour his distressed Neighbour, though unknown to him; when he is assaulted by Thieves: shall it not be much more lawful for a *Christian* Prince to assist, not *Slaves* against an Impetious *Master*, or *Children* against a furious *Father*; but pious *Protestant Subjects*, against an *Idolatrous Tyrant?* And if he carelessly or wilfully omit this duty, deserves he not himself to be esteem'd an *Offender*, as well as the other a *Robber*, who neglected to assist his Neighbour in that danger? *Thucydides* (lib. 1.) upon this subject writes, *That these are not only Tyrants who make other men Slaves, but much more those who having means to suppress and prevent such oppression, take no care to perform it.* A *Tyrant* is in some measure compelled to hold a straight hand over those whom by violence and Tyranny he hath reduced, *And to secure the Ills that he hath done by doing greater*, because as *Tiberius* said, *He holds the Wolf by the Ear, whom he can neither hold without pain and force, nor yet let go without Danger and Death.* But he who with a negligent and idle regard looks on the outragiousness of a *Tyrant*, and the Massacring of Innocents, whom he might have preserved, like the Barbarous spectators of the *Roman Sword-players*, is so much more guilty than the *Tyrant* himself, by how much the Cruel and Homicidious directors and appointers of those *Bloody Sports*, were more obnoxious than the poor and constrain'd *Actors* themselves. If any object, that it is against reason and equity to meddle with anothers concerns, I answer with the *Old Man* in *Terence*, *I am a Man, and I believe that all duties of humanity are fit and convenient for me*: If others seeking to cover their Negligence and Baseness, alledge that Bounds and Jurisdictions are distinguishers one from another, and that it is not Lawful to thrust ones *Sickle* into another's *Harvest*. Neither am I also of that opinion, that it is Lawful upon any such pretence to encroach upon anothers Jurisdiction or Right, or upon the occasion of *Civil War* anothers *Countrey*, as many have taken such shadows to do. I would not (I say) that after the manner of those *Arbitrators* whom *Cicero* speaks of, thou Adjudge the things in controversie to thy self: I require only, that you repress the *Prince* who invades the *Kingdom of Christ*, that you take

Diod. Siculus *lib.* 2. Ch. 2.

Theucid. *lib.* 1.

Pompon. de Regi. Jur. Leg.

Cicer. 2. Offic.

out the *Serpents Sting*, that you raiſe up a *Church* that lies groveling on the Ground as it were at her laſt Gaſp, that you ſtretch forth your hand of *Compaſſion* to an *Afflicted People*, and that you ſo diſcharge your ſelf of this duty, that all men may ſee your principal end was the *Publick benefit* of *Humane ſociety*, and not any private advantage of your own, which muſt ever give place to *Publick Intereſts*.

Briefly, to Epitomize what hath been formerly ſaid: If a *Prince* outragiouſly ſurpaſs the bounds of Piety and Juſtice, a *Neighbouring Prince* may Juſtly and Religiouſly leave his own *Country*, not to *Invade* and *Uſurp* anothers, but to contain the other within the *Limits* of *Juſtice* and *Equity*; Nay he is obliged in Honour and Conſcience ſo to do. If a *Prince* Tyranize over the People, a *Neigbour Prince* ought to yield ſuccour as freely and willingly to the People, as he would do to the *King* his Brother, if the People mutinied againſt him: If *Porſenna* brought *Tarquinius Superbus* back to *Rome*; much more juſtly might *Conſtantine*, requeſted by the *Senate* and *Roman People*, expel *Maxentius* the *Tyrant* from *Rome*. The commendation due to this ſort of Courteſie hath wrought ſo ſtrange effects in the Hearts of many Princes, that ſome have received their profeſt Enemies; And others have fallen out with their deareſt friends, rather than Reſtore a Prince being fled unto them for ſuccour, when he was demanded at their Hands; Some have been offerred great Rewards which have been offered for the Reſtitution of ſuch Exiles as lived within their Territories, others have entertain'd them with large yearly Penſions, and preſently aided them for the recovery of their Kingdoms; Some have given them whole Cities to dwell in, and others have been ſo forward in relieving ſuch as implored their help, that they have loſt their onw Kingdomes in defending them. But as the caſe now ſtands, nothing can be a greater Security to us, than a League defenſive againſt the growing power of the Papiſt; *Vis unita fortior.*

Du Haillan *lib.* 24

In the *Hiſtories* of *France* it is written, that *Charles* the ſeventh having upon ſome diſpleaſure conceiv'd againſt the *Dauphin*, (who was his eldeſt Son,) baniſh' thim out of his Realm, and commanded that none of his Subjects harbour or receive him: The *Duke* of *Burgundy* (who was then *Vaſſal* to the *French King*, and mortal enemy to the *Dauphin*,) did nevertheleſs, not only receive him, but alſo gave him leave to chooſe what *Caſtle*, *Hold*, or *City* of his ſoever he pleaſed to dwell in, and ſent preſently *Embaſſadors* to his *Father* to make his excuſe for receiving him.

Vid. de Hen. 3.

Piero Mexias, in his Book of the *Lives* of the *Roman Emperours*, reporteth, That the *Emperour Henry* the *third*, (when as *Peter King* of *Hungary* was for his evil Government driven out of his Kingdom by the Rebellion of his own Subjects,) did not only receive and entertain him, but alſo reſtored him again to his own Kingdom; although the ſame *Peter* not long before had favoured the *Duke* of *Bohemia*, who Rebelled againſt the ſaid *Emperour*.

2. Kings.

David diſtruſting the protection of *God* flyeth to *Achib King* of *Goth*, who giveth him *Siglag* to dwell in; And *Jeroboam* flying unto *Shiſack King* of *Egypt* was honourably received of him, and maintained there like a *Prince*, till *Rehoboam* being depoſed for his cruelty, he was ſent for out of *Egypt*, and made *King* of *Iſrael*.

Holinſhed.

The King of *Scots* received *Henry* the ſixth, flying from the perſecution of *Edward* the fourth, entertained him with a yearly Penſion, and aided him for the Recovery of his Kingdom. *Frederick King* of *Naples*, being oppreſſed by his *Uncle* the *King* of *Spain*, fled unto the *French King Lewis*, who received him with great Honour and Civility, made him *Duke* of *Anjou*, and gave him, 30000, *Ducates* of yearly Revenues.

Illeſcas de Alexandor. 6.

Now whether it be lawful and commendable thus to receive and harbour another *Prince* who flyeth to him for Succour: If *Humanity* deſerves more commendation, than *Cruelty*; If it be true what the *Poet* ſayeth *Turpius ejicitur quam non Admittitur Hoſpes*; If Princes were

first

firſt Ordained and Inſtituted to yield Relief to as many as were diſtreſſed; If wiſer *Princes* have oftner received than rejected them; And laſtly, if God moſt commonly *Bleſſed* them who yielded ſuch Relief, and contrariwiſe puniſhed thoſe who exerciſed no kind of *Humanity* towards them; Then this doubt is eaſily, and the difficulty quite taken away. *Firſt*, that *Humanity* which is incident to *Men*, is to be preferred before *Cruelty*, which is proper to *Beaſts*, no *Man* is ſo ſenſleſs as to doubt: *Secondly*, that the *Wiſdome* of thoſe *Princes* who have *Harbour'd* their *Neighbours* and *Allies*, is commended beyond all meaſure by the *Writers* who mention them; Whereas on the contrary, for thoſe *Unhoſpitable Princes*, all *Hiſtories* ſhall ſooner periſh, then their *Infamy* be forgotten. And laſtly, all our *Chronicles* do ſufficiently teſtifie, how *God Plagu'd* the poſterity of *Henry* the fifth, for his extremity uſed to the poor diſtreſſed Prince of *Scotland*. And *French Hiſtories* do declare, that *God* never proſpered *Lewis* (Sirnamed *Oultremer*) *King* of *France*, becauſe he had dealt ſo unkindly with *Richard Duke* of *Normandy* an Infant, whom he had received into his Protection.

T. Walſingh. in his Neuſtia.

Moreover, ſince it hereby appears, that every Prince ought to relieve his *Royal Brother* in diſtreſs, ſo much more readily ought he to afford *Succour* to a *diſtreſſed People*, by how much there is more juſt cauſe to pity many afflicted, than one alone. If a man becomes a *Wolf* to man, who hinders that man (according to the Proverb) may not be inſtead of *God* to the needy? And therefore the *Antients* have reckon'd *Hercules* amongſt the *Gods*, becauſe he puniſh't and tam'd *Procruſtes Buſiris*, and other *Tyrants*, the *Plagues* of *Mankind*, and *Monſters of the Earth*. So whilſt the *Roman Empire* retained her freedom, ſhe was truly accounted the *Safeguard* of all the World againſt the violence of *Tyrants*, becauſe the *Senate* was the *Port* and *Refuges* of *Kings*, *People* and *Nations*. In like manner *Charlemain* undertook to War againſt the *Lombardy*, being requeſted to aſſiſt the Nobility of *Italy*, although the Kingdom of *Lombards* had been of a long continuance, and he had no juſt pretence of Right over them; Alſo when *Charles* the *Bald King of France* had Tyranically put to death the *Governour* of the *Country* between the River *Soyne* and *Loyre*, with *Duke Lambert*, and another Nobleman, called *Jamitius*, and divers others of the Nobility fled for fear to *Lewis King* of *Germany*, deſiring his Aid, it was there in full Aſſembly agreed, that *Lewis* ſhould wage War againſt *Charles* for the Re-eſtabliſhing in their Good, Honours, and Eſtates, thoſe whom he had unjuſtly diſpoſſeſt.

Finally, as there hath ever been *Tyrants* diſperſt in all parts, ſo likewiſe all Hiſtories teſtifie that there hath been *Neighbouring Princes* to oppoſe *Tyranie*, and *Maintain* the *People* in their *Rights*. Wherefore that all *Proteſtant Princes* would at this time imitate ſo worthy Examples, by endevouring to ſuppreſs that *French Tyrant*, who ſo oppreſſes both Souls and Bodies, and the true Reformed Church of Chriſt, is the earneſt Prayers of all poor diſtreſſed *French Proteſtants*, and hearty deſires of all good Chriſtians: For *he that repelleth not injuries from his fellow (if he be able) is in fault as he that offers it*, ſaith *Ambroſe*, Piety commands that the Law and Church of God be maintained: Juſtice requires that *Tyrants* and *Deſtroyers of Mankind* be compelled to reaſon: Charity Challenges the Right of Relieving and Reſtoring the oppreſſed. Now thoſe that make no account of thoſe things, do (as much as in them lies) drive Piety, Juſtice, and Charity out of this World. It were to be wiſhed (ſaith *Grotius*) that many *Princes* and People at this day would take into conſideration that free and Pious Speech of *Fuelco Arch-biſhop* once of *Rhemes*, Admoniſhing *Charles* the *Simple*, thus. *Who may not be affraid, ſeeing you covet amity with the Enemies of God, when to the Ruine and overthrow of the Chriſtian Name, you take unto you Pagan Arms, and enter into Leagues deteſtable? For there is*

Office, 1. 36.

De Bell. & par. 2.

2. Theſſ. 2. 15. *little difference between aſſociating with Pagans, and worſhipping of Idols, as the Papiſts do. Be ye not therefore (ſaith St.* Paul) *unequally yoaked together with unbelievers; For what fellowſhip hath Righteouſneſs with Unrighteouſneſs? What communion hath Light with Darkneſs? And what Concord hath Chriſt with Belial? Or what part hath He that believeth with an Infidel?* Nevertheleſs too too many Proteſtants have Eſpouſed and Leagued with the Popiſh Intereſt, whereby alone the *French* are now rendred thus formidable, In ſo much that (under God) nothing but a Proteſtant ſincere and Cordial League can retrieve the Reformed Religion: That as heretofore *Henry* the *third* of *France*, So now *Lewis* the 14th. may be Ruined by that very League which he entred into for the Extirpation of the *Proteſtants*.

2. Cor. 6. 14. 15.

Many there are (I am ſenſible) who raiſe a groundleſs fear and jealouſie amongſt us, as if, like *Zopirus of Old*, who by maiming himſelf and counterfeiting the *Renegado* from *Darius*, was by that means admitted into *Babylon*, and ſo betrayed it to the Enemy. Theſe diſtreſſed *French Hugonets* ſhould come over with any ſuch deſign into this Nation: But theſe ſurmiſes, will ſeem very ridiculous, if we weigh all circumſtances concerning them. As Firſt, the manner of their Arrival in ſuch ſmall Veſſels as none but men in greateſt extremity would hazard themſelves in. Secondly what ſort of perſons they be that come over; whether they be not of all ſorts as well Women and Children, as Men? And whether they are not moſtly Men of profeſſions, as Fiſher-men, Clothiers, Weavers, and ſuch from whom we have more reaſon to expect advantage from their Trades, than danger from their Arms? Thirdly, whether there are not as manny arrived in *Holland* and other *Proteſtant Countries* as here, and whether the *States* have not the ſame Charity for their diſtreſs as we have? Fourthly, whether ſuch a conſpiracy (if ſo) could poſſibly be concealed amongſt ſo many thouſands who are Arrived in all parts? Fifthly and laſtly, whether it ſtands not to reaſon that the ſame *Popiſh Fury* which baniſht them from *France* ſhould not as well to conceal their own Cruelty and keep them from raiſing an outcry againſt *Popery* by their complaints, as to have them diſcountenanced and diſcredited where e're they come. Likewiſe maliciouſly and out of deſign raiſe all theſe Calumnies and falſe Reports againſt them; So that there needs little of Argument to a thinking *Impartial Proteſtant* to convince him of the reality of their ſufferings. And for the benefit that may accrue to the Nation, by their Planting themſelves amongſt us. He that reads ancient *Hiſtories* ſhall find that the *Romans Hoſpitality* to *Strangers* was the *firſt ſtep* of their *greatneſs*, and *Corner Stone* of that vaſt *Empire*. Thus whilſt *Athens* and *Sparta* (though for all other things endowed with moſt excellent Laws.) yet upon their Nicity of *admitting Strangers* amongſt them, remained inconſiderable in the World as to power *Rome* in the mean while having her *City throng'd* with *Inhabitants*, from being *Numerous*, ſoon grew *Potent*, *Creſcit interea Roma, Albæ Ruinis*: the *Ruin* of *Alba*, was the *Riſe* of the *Romans*; and may the fall of *France* be the ſame to *England*. Never any *State* was ſo open to receive ſtrangers into their Body, as were the *Romans*, their manner was to grant *Naturalization*, (which they call *Jus Civitatis*) and to grant it in the *Higheſt Degree*, that is, not only *Jus Commercii, Jus Connubii, Jus Hereditatis*, but alſo *Jus ſuffragii*, & *Jus Honorum*, and this not to *Singular Perſons* alone, but likewiſe to *whole Families*; yea, to *Cities*, and ſometimes to *Nations*; And it ſorted with them accordingly; for *winning* as much of their *generoſity*, as *Arms*, *Rome grew* to be the *Metropolitan* of the Univerſe. Now that *England* following the ſteps of Antient *Rome* in her *Hoſpitality*, may likewiſe imitate her in her Victories and Grandeur is the Hearty Prayers of, *Philopatris*.

Justin. lib. 2.

Livy.

FINIS

134500